



TRUSTEES APPROVE LAND PURCHASE



Fifty-eight acres of valuable land, contiguous to the western boundary of the campus, has been approved for purchase by the Trustees of the college. The land was offered to the college by the ARVIDA Corporation at \$3,500 an acre on a 15 year mortgage agreement. Total cost of the land over the term of the mortgage, including interest payments, will be approximately \$335,000.

Land in the same general area of the acreage to be purchased is now selling on the open market at \$7,000 per acre. This purchase will complete the long-range land acquisition

program of the college, assuring space for all future growth and expansion. It will increase the campus size from 65 acres to 123 acres.

LAND BENEFACTORS

\$45,000 has already been pledged for purchase of this land by six benefactors. Milton F. Lewis, college trustee and the parent of a former student; John T. Oxley, owner of the Royal Palm Polo Club; and Edward M. Carey, a parent of a former student, have each contributed \$10,000 payable over the next 10 years. Three benefactors, John T. Cooney, Jr., Clarence W. Marquardt, and William Delehanty, all members of the college's Board of Regents, have pledged \$5,000 each.

FUNDS FOR EDUCATIONAL ACRES

In 1969 the major fund appeal of the college will be for contributions to pay off the mortgage on this land. Parents and friends of Marymount will be asked to purchase an "educational acre" or a portion of an acre, making a small down payment and paying the balance over a six year period. Each person investing in this land will receive a facsimile deed attesting to the fact they have contributed the acreage to the college. A brochure outlining the provisions of the Land Acquisition Program will be mailed to the parents for their consideration and support.

REGENTS ADD NEW MEMBERS



Fred A. Bantz and Sister de la Croix



Mrs. Harold Blancke



Raymond F. Homrich



Robert F. McCabe



Kenneth R. Miller



Champagne Brunch for Scholarships

FEBRUARY 9 - 1:00 P.M.

GREAT HALL - BOCA RATON HOTEL

A Champagne Brunch to benefit the college scholarship program will be inaugurated on February 9 at 1:00 p.m. in the Great Hall of the Boca Raton Hotel under the sponsorship of the President's Committee for Scholarships. Proceeds from the brunch will be earmarked to meet the obligations of the college's financial aid program which annually assists more than one-third of the student body.

Chairman of the event is Mrs. Byron C. Gould assisted by Mrs. Arthur C. Shuman, Mrs. J. Donald Wargo, Mrs. Herbert Brown, and Mrs. W. M. Kuras. Area workers from Boca Raton include Mrs. J. L. Quinn, Mrs. William E. Worsham, Mrs. Kenneth E. Staley, Mrs. E. Craig Davison, Mrs. Richard F. Ross, Mrs. Frank J. Dawson, Mrs. Leo Vona, Mrs. Frank Schierbrock, Mrs. G. Walter Dahm, Mrs. Donald Carberry, Mrs. Albert Bird, Mrs. Edward Mazaleski, Mrs. Julian Humiston, Mrs. Mary Steele, Mrs. Allan B. Millar, Mrs. Fred A. Dirkes, Mr. L. Bert Stephens.

Serving the committee in Delray Beach are Mrs. William F. Koch, Jr., Mrs. Jerry K. Kern, Mrs. F. Earl Wallace, Jr., Mrs. Robert Boyce, Mrs. Williams Frazer, Mrs. Francis A. Kingsley and from Boynton Beach, Mrs. Frank Kucera. In the Fort Lauderdale area the women's committee members are Mrs. John Cooney, Jr., Mrs. Thomas J. Walker, Mrs. Robert Held, Mrs. Adolph Motta, and Mrs. Frances Buckley. The area member in Lighthouse Point is Mrs. Frank McDonough.

PARENTS WEEKEND

FEBRUARY 28 - MARCH 2

"Mardi Gras" is the theme for the annual Parents Weekend as announced by co-chairmen, Cassie Kelly, a sophomore and Susan Courtney, freshman. The parents will be entertained on Friday evening by the college Drama Club when they present a musical production especially produced for this occasion. Saturday morning will be devoted to faculty discussion groups in which the parents and students will engage in intellectual repartee. Sports events, pitting the daughters and their fathers and mothers, are scheduled that afternoon in Tennis, Golf and Swimming.

Saturday night the Dinner Dance, which has become such a popular part of the weekend, will be held in an off-campus

"surprise" location. The activities conclude Sunday morning with the Eucharistic Banquet and a Brunch. According to students who have just returned from their holiday vacation, the weather up North has convinced a large number of parents to plan ahead for this fun and sun trip.

ALUMNAE REUNION

APRIL 12-13

Alumnae, 600 strong, are looking forward to the 2nd annual Alumnae Homecoming in April. Carol Wershoven, acting alumnae secretary, and Sister Kathleen, moderator, are planning an entertaining weekend. Alumni should begin making arrangements now for this renewal of friendships and college memories.

Our Man in The Netherlands

Dr. Justin Steurer, chairman of the Humanities Division and Professor of Theology, spent four months this past summer in the Netherlands making a study of contrasting opinions of the Dutch people, both laymen and religious, with respect to the changes taking place within the Catholic Church in Holland resulting from the decrees of Vatican II.



As a Catholic, the Vatican Council has been the most exciting event in the Church in my lifetime. After the Council, the Church in the Netherlands seemed to me to be the only one attempting to carry the results of the Council to the average Catholic layman. I went to Holland to find out what had happened, what is happening, and the extent to which the changes taking place have effected relationships between the clergy, laity, and the Church authorities.

The questions that interested me specifically, and the ones for which I sought answers were:

1. Was the change in the Dutch segment of the Church, as reported in the news media and periodicals, a change of heart or merely a change of style?
2. Has the Catholic layman benefited from these changes?
3. What does the layman think about these changes?
4. Why did these changes take place in the Netherlands instead of other countries?

The Dutch, like the Americans, are pragmatists; they are apt to experiment immediately in their daily life, rather than hold theoretical discussions over a long period of time, on issues confronting them. Also, the Netherlands is pluralistic, like America. Catholics and Protestants each make up around 40% of the population and this distribution presents a different situation from what one finds in Italy, Spain, or Latin America. I seemed to me that an American Catholic might profit from examining the Dutch experience, and, since the country is quite small, it was not too difficult to meet a great number of people to secure a wide range of opinion.

In seeking answers I was less interested in whether the priest faces the altar or faces me, than in the evidence that he cares for Christ and for me. I wanted to know whether my fellow laymen in the Netherlands knew more of Christ now, with the changes, than before, and whether they loved more.

One of my observations is that many of the people and movements described in the American press are not so influential in the Netherlands as the "noise" they make would indicate. One such group is the "Shalom" group in Odijk, which is known worldwide but carries little weight in Holland. As Father Goddijn, to whom I was sent by Cardinal Alfrink, said: "Netherlands too has its Disneyland."

As a rule, the men who are most effective in Church renewal are little interested in publicity. They are trying to solve their problem in their little parish; they caution about trying to use their solutions in other situations. Most of the changes seem to get to the "heart" of the matter.

While new "parishes" have evolved on the basis of common function — students, doctors, blue collar workers, etc. — rather than geographically, the changes in the average parish are still of interest. The Sunday service has been simplified and there seems to be a genuine feeling of community and spontaneity. Dutch Catholics may fulfil their weekly Mass obligation Sunday or Saturday evening. This little option moves them beyond the "let's go to an early Mass and get it over with" attitude. All join enthusiastically in the prayers and songs, even the young men, perhaps because the prayers are related to present day life and the songs have unsentimental modern texts. Sermons are quiet and convincing. The Epistle and Gospel are explained in a way to help the layman find more of God in his daily life. I was delighted to find the Christian message was not neglected in favor of anthropology, psychology, or sociology as I had been led to expect.

Nearly everyone attending Sunday Mass receives Communion. The Host is placed in your hand or on your tongue as you indicate. Most receive in the hand. Parish councils have been established in many parishes. These handle the practical problems of running the parish, including revenues and expenses. The priests of the parish work with groups within the parish; not Societies or Holy Name Societies, but groups such as young people, teachers, parents, young marrieds, professional men, et al.

Most of the people I talked to seemed to like the changes. I made a special effort to talk to "the man in the street" so as to keep a realistic view when listening to progressive or conservative enthusiasts. Three basic attitudes were revealed through my interviews, (1) the changes were too much too soon, (2) there has been some improvement but also some dangers, let's wait and see, and (3) the changes are too little and too late. The individual's approach to the changing Church seemed to have more to do with his attitude towards change in general, rather than indicating any "generation" gap. However, many elderly people tended to express the "too much too soon" view. As one elderly woman commented, "I am sure there are other paths to God than the one I have followed, but I am too close to the end to experiment, and I would not welcome the idea that I have been somewhat misguided."

Middle-aged people seem to feel that it is up to their age group to provide leadership and impetus for change. One business man said, "Somehow in the past a curtain dropped down between God and the people. People are now trying to tear holes in that curtain to get through to God. Sometimes they are successful; and sometimes they just tear holes."

The young people, unless they are in the universities, are very skeptical. They are cynical, they feel that all churches are spiritually bankrupt, and that changes are made only because those changes are inevitable if the churches "are to remain in business" in modern times. Remarkably, these same young people are very interested in God, Christ, love — and not in any "hippy" way. Many of them keep pictures of the Guevara, with his long hair and beard, on the walls in their rooms as some strange transformation of Jesus. The Guevara myth they revere is a

young man who died in poverty while laying down his life for the little people. As a teacher this is heartbreaking, for Jesus Christ would have the same appeal and more to them if they really knew Him. To them "Jesus Christ" is more or less the "bait" used by "churches" to promote their own power and wealth. Still, these young people are so wholeheartedly in search of God that I am sure they will overcome their bitterness and distrust.

"Conservative" laymen are highly organized in Holland, even though they are a minority. Groups such as the Legion of Michael, and the magazine "Confrontatie," oppose change. I spent as much time with them as with the "progressives." I found, just as I expected, good and dedicated people on both sides. It was interesting to discover that one of Cardinal Alfrink's major concerns was to avoid polarization of the differing views, to keep them communicating with himself and each other.

Holland was a natural for change in the Church to occur, its history as a place of religious refuge shows its tolerance of new or different ideas. As a merchant nation, it is pragmatic — if it works, it's good — so that it begins to theorize once something has proved itself useful. Holland's sad history under Spanish rule leaves a basic distrust of absolute authority, especially exercised from afar with little respect for the national character. It must also be understood that, as in America, Roman Catholics were second class citizens for many years. They could not hold political office and could not go very far in business. One area in which they could move ahead was in communications. They gathered much journalistic and broadcasting experience and this has been a strong force for change in the Church. The Catholic press is independent and informed. There is little secrecy and as far as I could see, no desire for it.

Banding together politically, the Catholics achieved equality and this left them free to experiment. It could be said that while they were on their way up to equal citizenship they "needed" Rome as a principle of unity; now that they have arrived, they are more eager to make a Dutch contribution to the culture of their country. One of the most significant events which affected the position of Catholics in Holland was the war. Catholics and Protestants were thrown together by the same danger and suffering. After the war, after they had broken bread together, they began to ask questions about the meaning and relevance of traditional doctrine and institutional unity. They are very ecumenical now, but I do not think they have really come as far as America.

Holland is the place this is happening, not Germany, Ireland, or Austria, because of the kind of clergyman one meets. They are and have been a very democratic clergy. For the most part there is no sense of separation between clergy and laity, no spiritual and social elite. Bishops and priests really believe in the People of God idea and don't simply use the term to sound brotherly and loving. Perhaps this is why it seems so natural for them to wear non-clerical clothing and not resent the laity receiving the Host in their hands. Cardinal Alfrink is widely praised for his openness, his willingness to listen to his bishops, priests, and laity. In turn, they are really pleased when the Cardinal defends them against the Roman Curia rather than leaving them to fight it out individually. The old trick of "divide and conquer" where groups of "troublemakers" are broken up by calling them in one by one to the august presence of the Cardinal is thoroughly known in the Netherlands and they reject it as against their national culture. The openness of the Dutch hierarchy is represented in the Pastoral Institute, an elected body of 109 delegates with 70 members elected from the parishes, which has a lay majority and is intended to keep the bishops aware of what "the believing community thinks about the ideas expressed in it."

In conclusion it must be stated that much of the change taking place is simply sociological. The Papacy is the last powerful absolute monarchy surviving in Western Europe. The Papacy will remain — and the Dutch want it to — but there will be decentralization. In this regard there is taking place what Prof. Berkouwer called the "demythologizing" of the Papacy whereby an ordinary and good man becomes some sort of superhero upon his election in the eyes of many; this is apart from the real functions of his office. Such people are somewhat startled when they discover the Pope perspires on TV. Also, "decentralization" is going on. As succinctly stated by my wife about a priest we had met, "he is the most priestly and least clerical priest I've ever met." Similarly, the "convent life" of the nuns is becoming an outmoded form of religious living.

There is really no authority crisis in the Netherlands. They are loyal to the Pope, expecting advice from their Father now, rather than orders. As they say, their tiny country has consistently supplied about 20% of all Roman Catholic missionaries... which is strange for a "disloyal" church. The bishops of the Netherlands trust the people they have educated, therefore, they do not resort to what one called "soothing the faithful with purple and gold" or any kind of public relations techniques to deflect criticisms. Critics of the system are invited "in" without being silenced, thus avoiding institutional isolation.

Some dangers do exist. They might get so involved in conflict with the Roman Curia that they will overreact instead of searching openly. Overemphasis of the 2nd Commandment at the expense of the 1st Commandment might result in Christianity dissolving into humanitarianism or some vague fellowship idea. This is a reaction to the opposite, which has been going on. Finally, confusing political power and the power of the Spirit. One minister said the only difference he could see was that while the "old" church seemed to him to use political power on the upper level, the "new" people seemed to try to use it "democratically," in voting blocs from below. While political efforts are a part of Christian living, he thought that some Catholics were so involved that they came to think it the whole of Christian behavior.

CAMPUS CORNER

FOUNDATION GIFT

The Trustees of the Arthur Vining Davis Foundation have notified Sister de la Croix of approval of a grant to the college in the amount of \$50,000 as a contribution to furnish the new library. In accepting the gift, Sister de la Croix recalled the great interest Mr. Davis had in the Boca Raton area and his leadership in advancing the growth of the community. It was the ARVIDA Corporation's contribution of 50 acres of land which led to the establishment of the college in Florida.

FUNDS FOR LIBRARY

In the Fall newsletter the financial problem of the library overrun bid was presented to our readers. At that time approximately \$67,000 was needed for construction. In the interim the following contributions have been received which have reduced the overrun balance to \$25,000.

Ettinger Foundation	\$13,935.00
Maurice B. Frank	9,880.00
Frank J. Lewis Foundation	6,950.00
Harold Blancke	5,870.00
Thomas Walker	2,888.00
James O'Brien	1,000.00
A. H. Harris	1,000.00
A. J. Raskopf	250.00
Mrs. Edna Tumbush	236.00
Van Huffel Foundation	200.00

JACK L. TOTTY

Chaplain at Marymount and Florida Atlantic University will attend the graduation convocation at the University of Notre Dame, February 8, at which he will receive the degree of Doctor of Jurisprudence. Father Totty is also enrolled in the Ecumenical Institute, Dubuque, Iowa, studying for his Doctor of Ecumenical Theology degree.



AN UNRESTRICTED CONTRIBUTION of \$500 from the Sears-Roebuck Foundation was presented to Sister de la Croix by Wayne Wade, local Sears representative. The Funds are part of one million dollars distributed by Sears-Roebuck Foundation under their continuing program of aid to privately supported colleges and universities. In Florida 10 schools shared in the grants. This is the first year the college has been included among the recipients.



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